EXTRACTS FROM SUNDAY SERMONS

"The preacher, by reason of his profession and lines of study and . work and associations, has many helps to keep him in a right life, and . if he does right he is not entitled to the same credit as is the man . whose honest business pushes him out against more of the grosser . forms of temptation."-The Reverend Doctor A. M. Campbell.

PREACHED IN ST. LOUIS PULPITS.

"True religion tends to highest wisdom, broadest culture, most enuring honor and most abiding material prosperity." - The Reverend .

"To believe that life is good and wholesome, and worth while, is . the beginning of wisdom. This is the implicit philosophy of all sane • and healthy minds. It is by this confidence that men lay hold of the . enfolding life-forces and are lifted to the heights of achievement."- .

"All we possess of virtue or talent comes from Christ, yet when . we succeed in any great or even small undertaking, even though we have prayed for strength from him, hew prone we are to take all the . praise to ourselves."-The Reverend Dector J. T. M. Johnston.

"Instead of the awful gloom of mortal dissolution, the extinction . of all hope, all love, all purpose, in the white horror of unresponsive . · clay, the Christian picture of the last day on earth is seen in the beautiful serenity of Ascension Day."- The Reverend Doctor J. K. Bren. .

CHRISTIAN RELIGION NOT

OPPOSED TO SOCIAL HONORS

Neither Riches nor Poverty Evi-

Says Doctor Luce.

At the Maple Avenue Methodist Church

man named Joseph, a counselor, and be

character of Joseph of Arimathea, a member of the Sanhedrin, hence a man of fine

personal presence, scholarly and intelli-

prevalent that the ethical principles of the

and character of Jesus, are inimical to the

THE REVEREND F. W. LUCE

Paster of the Maple Avenue Methodist

Church.

There is a professed belief more or less

was a good man and a just."

gent, Doctor Luce said:

DOCTOR BRENNAN PREACHES
ON IMPORT OF ASCENSION DAY

Recalls Scene on Mount Olivet When Christ Was Taken Up Into
Beaven.

"The Ascension" was the subject of the sermon at the service yesterday morning in St. Mark's Episcopal Church by the Reversed Doctor J. K. Brennan. Taking for his text, "And it came to pass, while he blessed them, he was parted from them and carried up into heaven" (Luke xxiv, 51), he said:

"The church looks forward this week to Ascension Day. It is in her calendar a day so important as to find a place in the brevity of her creed. It must, therefore, have a profound meaning to the Christian

Inot retain with equal vividness the yesterdays and the to-days. It is dealing and the to-days. And all finite heaves illustrate and the terdays and the to-days. And all finite heaves illustrate and the to-days. It was not retain with equal vividness the yesterdays be as living as the to-days. And all finite heaves illustrate and the to-days. It was not retain with equal vividness the yesterdays be as living and the to-days. And all finite heaves illustrate and the to-days. And all finite heaves illustrate and the to-days. It was not the to-days. And all finite to-days. And all finite to days in the to-days. It was not the finiteness of their every that was not retain with education and the to-days. It was not to-days. It was not the finiteness of their every that was not retain with education and the to-days. It was not to-days. It was no

have a profound meaning to the Christian



THE REVEREND J. K. BRENNAN.

life. That meaning is not far to seek of death in the Christian picture of man's of death in the Christian picture of man's destiny. Instead of the awful gloom of narray dissolution, the extinction of all hope all love, ell purpose in the white horror of unresponsive clay, the Christian picture of the last day on earth is seen in the brantiful serenity of Accession Day.

picture of the last day on earth is seen in the beautiful serenity of Ascension Day.

"Let us recall the scene: Forty days had passed since Easter. Christ had appared many times to his discoples during these days, emphasizing two thoughts-first, that he still lived, was still a human being, united in sympathy and love and memory with his own past and with them; second, that the new life on which he had entered was easentally different from his former life, and of its own, character spread a vell of separation between him and them.

"Now comes the final day. Once more in the city of Jerusalem Christ comes to them as they are assembled together and invites them to go a Sabbuth day's Journey with him into the country. Very strange and beautiful and solenn that last journey through familiar scenes in the glorious springide must have been! He spoke to them of the meaning of this new life he had put on—of its necessity as the fulfillment of the purpose of life. At last they came nigh to Bethany and to a little hill called Olivet, or the Mount of Olives, a hill at whose foot lies the Garden of Gethsemane, and from the summit of which the whole city of Jerusalem can be seen. Here in the glorious beauty of a spring morning, in the fullness of radiant life, he is to part from them. Once more he promises them the abiding presence of the Holy Ghost; once more spreads his hands in benediction, and in that act riess upward and disappears from their sight. Into the kingdom invisible, eternal, he has gone to prepare a place for us, where the meany mansions be, where the wicked cease from troubling and the weary are at rest; where the springide never dies, where we shall know even as we are known.

"How unreal it all seems to us to-day."

cease from troubling and the weary are at rest; where the springtide never dies, where we shall know even as we are known.

"How unreal it all seems to us to-day, how soon it will be the only reality! The thought of Ascension Day is that Christ has gone to lead the way into a new experience. The text fails naturally into divisions of the one great thought. It came to pass. Time is step by step bringing to pass, making real experiences that before they came seemed as unsubstantial as, the baseless fabric of a dream.

"Imagination but dimly prepares us for any future. How can you hint to your child not yet taught to read the wondrous world of literature that will open at some future day the poetry, the perspective of history, the charmed fields of romance, the speculations of philosophy!

"School, college, business, marriage, parenthood—what new experiences they bring to pass, undreamt before! How little words can paint the experiences of travel, the actual view of historic scenes, the sublimity of mountain tops, the enalesty of storm-lossed ocean, the real atmosphere of foreign lands! So it will come to pass that we shall taste death and resurrection and take our after-death farewell of these familiar scenes and then have our ascension day, though all these things are impossible to realize by the power of imagination. "While he blessed them," the Christ goes that he may fulfill that blessing.

"All the new experiences through all their strangeness have this quality, that they come to bless. We dread the coenting doors of knowledge and shrink from all strangeness, yet monotony would be more dreadful still. Wise is it that a decree stronger than our courage ushers us into each larger day. Having once entered the new order, who would be a child again? And have we not forgotten the woos of childhood, yet who would go back? We rhapsodize about the happy days of childhood, yet who would be a child again? And have we not forgotten the woos of childhood, our thwarted wills, our school-day tasks? No, let us be thankful f "The same principle prevails in material wealth or peverty. Neither is a title to goodness and neither is an index of good or evil. The question involved is not are we rich or poor? but By what method did we become either the one or the other, and what do we do with either our possessions or our indisence? If it be wealth, has it the blood marks of innoces; ruffering? Is the rattle of bank notes, mingled with the sighs of the widow, and are the stocks and bonds black and blotted with dishonor? Is this wealth possessed, either honorably or dishonorably used in tyranny, and in corruption of youth, in perverting justice so that the innocent suffer and the guilty rofree? Then wealth is a badge of shameful dishonor, and a heraid of tyranny and disgrace. But if obtained by honor and honesty, by rendering of service to the race, by exchanging either physical effort or skill and ability for financial remuneration—or by any means honorable to God, and without injury to many, and that wealth is used for the betterment of the rate, then it is a golden crown of virtue.

"If we are poor, with even no shelter for our heads, with want leering from every corner, that poverty may be disgraceful or honorable, giorious or reprehensible.

any experience stays with us. It was not as though the Christ had never been.

"All he had taught them lived in their hearts; they were larger, stronger, braver men for having been with him.

"All we have gone through remains part of us, as each passing breeze leaves its blessing in the larger life of the tree. 'He was parted from them.' Though the horror of death was no more, we gray well imagine their eyes were wet as they faced again toward Jerusaiem. Callous indeed must our hearts be if the dear experiences of each day could take their visible presence from us and leave us unmoved. 'That is not exacted of us, that no team shall fall for all the beautiful yesterdays that sink into the golden cloudland of memory.'

ing with moral fifth and dishonor. If because of misfortune or unselfish devotion and sacrifice to a noble cause, then that poverty glitters like jewels in heaven's light, and the plain garments are as gloriously immaculate as angels' robes.

THREE LOFTY MARKS OF CHRISTIAN CHARACTER.

Collowers of Savior Must Be Humble, Loving and Forgiving, Says Reverend Doctor Johnston.

In his sermon at the Delmar Avenue Raptist Church yesterday morning, the Reverend Doctor J. T. M. Johnston spoke "Christ, the Prototype of True Christian Men and Women," His text was John xill, M: "By this shall all men know that ou are my disciples." The speaker said, in

the uninteresting.

What a matchless picture of humility is described in these words. He risetn from supper, and laid acide his garments, and took a towel and girded himself. After that he pourets water into a basin and began to wash the disciples tect. He did this at the very moment when his throne

was in sight.

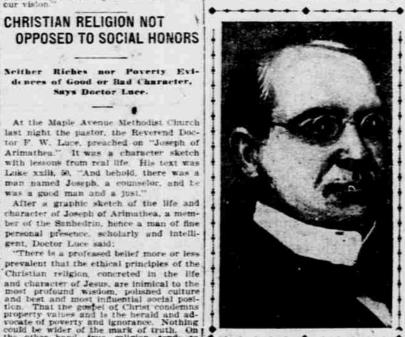
"The poor in spith," the mourner, 'the meek, 'claim his first beatitudes. He was severe to only one class—these who looked down upon others.

"How sad the contrast between the Master and his disciples.' Two hours had not clapsed after he washed their feet when there was a strate among them which should be the greatest."

"Christ an earth was a Very

should be the greatest.

'Christ on earth was a King; but he possessed none of the pomp of Kings, which excludes the common people from their society. Look at the Eastern King. Abasuerus, as he sits on his throne. None may come in unto him unless called for. Even his beloved wife. Eisther, must put her life in her hands if she comes into his presence uncalled. Christ is a King; but where his pomp? No soldiers rode on either side of his charlot to screen him from the gage of the poor. He comes meek and lowly, riding upon a colt.' His



and character of Jesus, are inimical to the most profound wisdom, polished culture and best and most influential social position. That the gospel of Christ condemns property values and is the heraid and advocate of powerty and ignorance. Nothing could be wider of the mark of truth. On the other hand, true religion tends to highest wisdom, broadest culture, most enduring honor and most abiding material prosperity. It is true that the poor and distressed are God's particular wards, and his followers are urged in Christ's stead to care for them. But it is that they may be relieved of these distresses, not that they shall be emphasized.

"While the ethics of religion tend to riches of knowledge, wisdom, honor and material prosperity, and God's particular wards and possessor of the worlds, could stoop to serve the lowly of this wicked world, surely we, who are so imperfect, who are so far short of what we ought to be should not heattate to serve any. "All we possess of virtues or talents."

stoop to serve the lowly of this wicked world, surely we, who are so imperfect, who are so far short of what we ought to be, should not heattate to serve any.

"All we possess of virtues or talents come from him, yet how often in our valingtory the claim the honor of our achievements. When we succeed in any great or even small undertaking, even though we may have prayed for strength from him, how prone we are to take all the praise to ourselves.

"The corn of the field, as it ripens, howes its head; so the Christian, as he ripens in the divine life, bends in this lowly grace. Christ speaks of his disciples as lilles. They are 'lilies of the valley,' they only grow in the shade.

"Let us be content to take the humblest place; not envious of the success or exaltation of another, but willing to say with the Baptiss. He must increase, but I must decrease. 'He that humbleth himself shail be exalted. Humble yourselves in the sight of God and he shall exalt thee.

"Another lofty mark of Christian character is forgiveness. This may not be the greatest, but it is the most distinct, innovation that Jesus made in morality. Forgiveness was a thing not unknown to the ancient mind as an idea, but it was not really expected of anyone. Jesus treasured no resentments, kept no wrongs green, he never had a moment's thought of revenge. Not only this, but he acted daily in the spirit of his prayer on the cross; that prayer which more than the arritude—when Jesus was man-forsaken and God-deserted, his tender voice mingles with the shout of his murderers. Father, forgive them.

"The tender sensibilities of Christ's holy nature must have rendered him keenly sensitive to ingratitude or the treachery of trusted friendship. But mark how he deals with his own disciples who had basely forsaken him and fied, and that, too, in the hour he most needed their sympathy. No sooner does he rise from the dead than he hastens to assure them of an unaltered and unalterable affection. "Even Joseph, the Old Testament type and pattern of generous forgiv riches of knowledge, wisdom, honor and material prosperity, and God's particular care is for the poor and needy, neither riches nor poverty are sure evidences of either good or bad character, nor is either a passport to divine acceptance. Neither ignorance nor knowledge, plainness nor culture, popularity nor obscurity, poverty nor riches, are either virtuous or vicious of themselves. To possess any or all of them in small or large degree is not even a certain index to character. Goodness the justness lie deep in personal being. Joseph did not possess goodness and justness; he was a good man and a just. These elements were constituent parts of his being. How we came by our possessions, and what we do with them, these indicate character, and either poverty or riches may indicate the angelie or the satunic in man. There is a profession of knowledge that is mental degradation and utmost folly; there is an ignorance that enriches the soul and is the height of wisdom. Some things we cannot afford to know. There is a popularity that is contemptible, and there is an obscurity, even a suffering of popular contempt, that is a crown of glory. Of the disciples it was once said 'they were in favor with all the people.' At other times they were mobbed. Sometimes Jesus was halled as King, and again he was mocked and scourged. Once vested with all the incalculable riches of heaven by the best of right, then he suffered the most ignoble poverty. Rich he became poor. But these were but vacillating appendages. He was the same 'yesterday, to-day and forever.'

himself to his disciples, buries in oblivion the memory of bygone faithlessness and meets them with a benediction.

"As we study his example, let us seek to feel that there is no such name as an enemy. If there arises within our hearts a feeling of anger, malice or haired to-ward one who has wronged us, let us, in the strength of Christ, bury it deep for-ever.

the strength of Christ, bury it deep forever.

"If Jesus, the Infinite One, who might
have spurned us forever from his presence, has had patience with us and forgiven our every sin, will be take account
of some petty grievane which in our
calmer moments, we would pronounce unworthy of a thought? Shail we indulge
in cold estrangement, the unrelenting
word or the uniterativing deed? As Christ
forgave you, so also do ye."

"Humility and forgiveness were distinguishing characteristics of the Christ, but
the controlling feature was love.

"Love was the element in which he
lived. He had no other life than love. He
was love, and he came to baptize the
world with love. The apprehension of
wint love really is and of the place it
should have in numan life came into the
world with Jesus. It had never been fully
understood before. True, the men of old
were stirred by impulses of love.
Jonathan knew what it meant to love
David even as his own soul, but David
and Jonathan were friends, they were
kindred spirits; but Jesus so enlarged and
exalied the idea as to produce a new creation; that is, love for the unlovable, love
for one's enemies.

"The rabbils said, Thou shalt love thy
neighbor and hate thine enemy, but I say
unto you, love your enemies, bless them
that curse you, do good to them that hate
you, and pray for them which despitefully
use you and persecute you.

"In Christ's love for men he yearned
over them, prayed for them, labored for
them, died for them. He did this when
they were his enemies. Listen to his
words on the eve of his departure. As
the Father nath loved me, so have I loved
you. Who can sound the unimagined
depths of that love which dewelt in the
bosom of the Father from all eternity

toward his Son? And yet the Savior says that his love toward his people is just as true, as deep, as unchanging Christ's love is not fiful, transient, subject to nitered tones and estranged looks.

tones and estranged looks.

'In a portrait, however faulty the touches, however crude the style, however unseemly the frame, if the likeness be faithful, we overlook many subordinate defects. So it should be with the Christian. However plain the exterior, however rough the setting, or even manifold the blemishes, if the Redeemer's likeness be traced there we should love the copy for the sake of the divine original."

TOO GREAT OPTIMISM AS **BAD AS TOO MUCH PESSIMISM**

The Reverend Joseph Newton Preaches on "Proper Attitude Toward Life."

Taking for his text Matthew xvt, 36, "What shall a man give in exchange for his life" the Reverend Joseph Newton,

Carlyle meant was that we do not have to go to a high-flying idealism to learn too obvious a fact. Common sense would sug-gest as much. Here we are, in the midst of life, and there is nothing to do but to take it as we find it and make the most

We remember the song of Acone:

"We remember the song of Acone:

"The what spirit shall we take life and with what faith shall we meet it? Every man must occide this for himself, and upon his answer rests his happiness or misery. Life is unique and new in each soul. Whether it is intimate or alien, terrible or amusing, lovable or odieus, depends upon our attitude toward it. There is more in what Margaret Fuller said than Carlyle discovered. Hers was a sincere, whole hearted, enthusiastic acceptance of life, the whole of nine-its heights and its depths, its lights and shades. To her it was a gilt of the great God, to be used faithfully for all high ends. It was that she lived with the fine abandon of faith, while to her sagelike critic life was tone long groan.

"What we know of the deep realities of heing is measured by our response to its finer promptings. Life asks for fidelity, courage, faith, and good cheer, and only those who bring these qualities to it, who film themselves into it with a vim, see what it is and feel its joyous impulse.

"Faith is the working principle of life, the genius of achievement—faith in the divine Father, in man our brother, in the forces making for good. To believe that the first of the source of the storm and triumphed for all eternity. And this is the one who says to you. If know where thou dwellest."

Catholic Mission Closes.

those who bring these qualities to it, who fling themselves into it with a vim, see what it is and feed its joyous impulse. "Faith is the working principle of life, the genius of achievement-faith in the divine Father, in man our brother. In the forces making for good. To believe that life is good, and wholesome, and worth while, is the beginning of wisdom. This is the implicit philosophy of all sane and healthy minds. It is by this confidence that men lay hold of the enfolding life-forces and are lifted to the heights of achievement. Faith in life is faith in God, in whom we live and move and have our achievement. Faith in life is faith in God, in whom we live and move and have our being. Pessimism is the fundamental heresy. Next of kin to it is that corrosive cynicism which is by some thought to betoken intellectual insight. When Dickens heard a graceless cynic reviling human nature he said quietly: Yes, it is a poor affair. It's a good thing that you and I do not belong to it. Those who do most with men, and for men, have an abiding faith that at Heart man is noble.

"Good humor, confidence, and warmheartedness, these three; but the greatest of these is to have a kind heart. It is to the sympathetic spirit that mature.

is in the at weart man is noble.

"Good humor, confidence, and warmheartedness, these three; but the greatest of these is to have a kind heart. It is to the sympathetic spirit that mature, the content in the streets offering her friendship. Jago was of no mind to wear his heart upon his sleeve for the daws to peck-out of sympathetic spirit that mature. The content of sympathetic spirit that mature heart upon his sleeve for the daws to peck-out of sympathetic spirit that mature heart upon his sleeve for the daws to peck-out of sympathetic spirit that underlose she had a stand heart. But it is not of record that he cemented a great friendship. Not that was not for him. Nor is it for any man who wears the relineare she had a stand heart. But it is not of record that was not for him. Nor is it for any man who wears the relineare that we she heard in the cemented a great which all the presence of much exit, and that were better than to know neither the heights nor the depths of the inferno, and that were better than to know neither the heights nor the depths of the inferno, and that were better than to know neither the heights nor the depths of life. No tage that shallow hell of that low-vanited heaven which mether the grit to be first-rate sinners nor the depths of the inferno, and that were better than to know neither the heights nor the depths of life. No tage that shallow hell of that low-vanited heaven which mether the grit to be first-rate sinners nor the depths of life. No tage that shallow hell of that low-vanited heaven which must be to be depths of the inferno. And that were heart of the wint to be robust saints. True enough the vim to be robust saints, the part of the vim to be robus

ADVERSE CIRCUMSTANCES

isters Should Not Receive Too Much Praise for Good They Do.

preached yesterday morning at the Wagoner Place United Presbyterian Church or the text, "I know where thou dwellest even where Satan's seat is, and yet thou holdest fast my name and hast not de-



fession and lines of study and work and associations, has many helps to keep him in a right life, and if he does keep right he is not entitled to the same credit as is the man whose honest business pushes him out against more of the grosser forms of temptation. Some business man, in an honest business, who sees men trying to take advantage of him by tricks in trade, and pushed by competition of rivals, is sorely tempted to try some of those tricks himself. His own faith in his fellowmen is weakened and he becomes distrustful and suspicious. This is very unfortunate for any man. If he can manage to keep right both in disposition toward fellows, and in integrity in business, he is worthy of honor. A lawyer friend of mine tells me his profession is hurtful to trust in man and in God, because he trains himself to doubt the stories men tell in his office and in the courts.

The lost graciously told the sorely tried Christians in the very wicked and persecuted City of Pergamon: I know where thou dwellest, even where Satan's seat is; and yet thou holdest fast my name and hast not denled my faith. That must have been a comfort to those faithful ones. It is also a comfort to you to be assured that your Lord knows all about the cir-

"Many and varied are the traits of character which Christ displayed while on the earth. In fact, he possessed all of the 200 Bible graces in the highest degree, but there are three which sand out in greater ptominence than any others. "The most unique feature of Christ is hundity. Considering who Jesus was, humility. Considering who Jesus was, humility was his most striking virtue. He never inscreed for appliance. He counted an afterneon not wasted that was spent with a Samarilan woman. Nor did be count a life lost that was lived for the most part with the poor, the unicarned, the unique result is greater by the count of the count all fe lost that was lived for the most part with the poor, the unicarned, the unique result is greater by the count of the count all fe lost that was lived for the most part with the poor, the unicarned, the unique result is greater which stands and the lost that was lived for the count a life lost that was lived for the most part with the poor, the unicarned, make it all over to suit ourselves. What Carlyle meant was that we do not have to great a lost that was lived for the universely and the large hard in part; and the unique feature of the Universalist Church, in his sermen yesterday morning said, in part;

"But we notice also that your lost pastered to have been a favorite saying of Margaret Fuller, the queen of New England idealists. Someone repeated this remark to Thomas Carlyle, whose comment is said to have been in the Universalist Church, in his sermen, yesterday morning said, in part;

"I accept the universe is reported to have been a favorite saying of Margaret Fuller, the queen of New England idealists. Someone repeated this remark to have been a favorite saying of Margaret Fuller, the queen of New England idealists. Someone repeated this remark to have been a favorite saying of Margaret Fuller, the queen of New England idealists. Someone repeated this remark to have been a favorite saying of Margaret Fuller, the queen of New England idealists. Someone repeated this rema wagons, bakeries and Fair, rise above the peculiar temptations of their situations and show their pobleness of real nature, and nerhans attain some of their greatness in meeting and surmounting the evils which are about them.

"We remember the song of Keble:

The Reverend Fathers Daniel and Titus members of the Order of St. Francis, with headquarters at Chicago, concluded an headquarters at checago, concluded an eight-day mission at St. James's Church yesterday. At the early mass all the members of the congregation approached holy communion. A solemn high mass was celebrated at 10 o'clock, at which the papal blessing was given.

Preaches Sermon on Spring The Reverend Matthew Mullen, who re-cently accepted the pastornie of the Church of the Redeemer. Barrett street and Thompson avenue, preached the first of a series of sermons on "The Messages of Spring" yesterday morning.

Reverend control by the severence of the convention was called to order at everyone holding a ticket. Among the prizes will be building jots and ladies and men's watches. The party will include a mustc and a dramatic entertainment, with a cuchre the following night.

The convention was called to order at 9:30 o'clock, and an address of welcome was made by Mayor J. P. Porth. At 2 o'clock this afternoon the convention marched in a body to the site of St. Mary's Hospital, in the southwest part of

Mother Clitiida, for many years mistres of novices in St. Joseph's Convent, in Carondelet, has been transferred to the caroneses, has been transferred to the same position in St. Mary's Academy, Los Angeles, Cal. Mother Agnes, formerly Superioress of St. Joseph's Convent, Mar-quette, Mich., has been appointed mistress of novices at Carondelet and Sister Au-relia of Marquette mistress of postulants.

Kenrick Seminary Society will elect officers at its meeting at 3 o'clock to-mor-row afternoon at Kenrick Seminary, Nine-teenth street and Cass avenue. All the members are requested to be present.

The Young Men's Sociality of St. Francis Xavier's Parish will hold May devotions in its hall, No. 15 North Grand avenue, at 8 o'clock, every Wednesday night during May. The exercises will consist of a doctrinal lecture upon the immaculate conception by the Reverend Father Conway, spiritual director of the sodality. The lecture will be followed by benediction of the blessed sacrament. Friends of the members are invited to attend.

The Reverend Father Downey, formerly assistant rector of St. Patrick's Church, East St. Louis, has been appointed to the rectorship of St. Patrick's Church at Caire, Ill. A fair and festival for the aid of An

nunciation Church will be held at An-nunciation Hall, Sixth street and Chouteau avenue. Tuesday and Wednesday nights May 17 and 18.

A euchre for the benefit of the Immaculate Conception Church at Alton, Ill., will be given next Thursday night by the Al-ton Catholic Club. The Reverend C. M. Charropin, S. J., of

St. Louis University conducted retreats re-cently, for the Young Men's Solality and the Young Ladles' Sodality of St. Ann's Church, at Vail, Ia.

Struck by Falling Hammer. While standing on the corner of Broad-way and Franklin avenue yesterday

TO WED NEVADA MAN

Woman From Welsh Town Meets Sweetheart From Keystone and Becomes His Bride.

SEPARATED FOR MANY YEARS

Manager of Gold Mine, Who At tends to Business in Person and Prosecutes Courtship by Mail, Is Rewarded.

The first international marriage incl dent to the Louisiana Purchase Exposition was solemnized at No. 1614 Locust street Saturday night when the Reverend J. W. Cunningham performed the ceremony for David J. Lewis of Keystone, Nev., and Miss Katharine Jones of Penrhyncoch, Wales, who met in St. Louis as a result of a courtship that began tweaty-two years ago and was continued by correspondence, although the sweethearts never saw each other during that

Unlike most international alliances, this

one was purely a love match.

The couple were sweethearts when they played in the streets of Penrhyncoch together as little children. David's parents emigrated to America when he was 12 years old and Katharine only 7, and he made her promise that when he should become a man she would marry him.

Soon after Mr. Lewis's parents came to America they decided to return to Wales, but the boy went West to make his fiving. Twelve years ago Mr. Lewis settled in Nevada and became interested in mining. Not long ago he secured the position of manager of the Keystone Gold Mining

WRITES FOR HER TO COME. Assured of being able to take care of a wife, Mr. Lewis arranged with Miss Jones. who was then living temporarily in Lon-don, to meet him at the World's Fair and marry him. As a result of this arrangement, the bride arrived, having started from London April 23, and traveled almost half around the world to meet a man rears old. When Miss Jones reached St. Louis she

went immediately to the Hotel Milton at Eighteenth and Chestnut streets, the place agreed upon by correspondence, and Mr. Lewis, who was already in St. Louis, met her there.
Naturally both Mr. Lewis and Miss

Jones had changed in twenty-two years, but there was no disillusionment when they met, and as soon as they could arrange with the Reverend J. W. Cunningham to perform the ceremony they went to his house. Mrs. Cunningham and Mrs. Bertha Schreiber, a guest at the hotel, Mr. and Mrs. Lewis are staying at the

Hotel Milton and will spend several weeks at the World's Pair before going to Key-stone to make their home. LOOKS LIKE A NATIVE. Mr. Lewis is a tall, fine-looking man.

who has lost the dialect and other distinguishing characteristics of a Weishman and would be taken for a native of the Mrs. Lewis is a pretty little woman with gold-brown hair and blue eyes. She

speaks with an accent that makes it apparent that she has recently come from Great Britain. "What do you think of the World's

Fair?" was asked of Mrs. Lewis last night. "The World's Fair? Oh, I have not thought much about it yet, but I shall like it, of course, and I think I shall like Keystone, too," and the bride who had crossed an ocean and a continent to keep a promise made when she wore pinafores smiled at her husband, who said that Keystone was a rising city of the West and a good place in which to live. Mr. Lewis will resume his duties as su-perintendent of the Keystone Gold Mining

MISSOURI CATHOLIC UNION IN ANNUAL CONVENTION.

Three Hundred Delegates Welcome to Jefferson City by Governor Dockery and Mayor Porth.

REPUBLIC SPECIAL Jefferson City, Mo., May 8.-The twelfth annual convention of the Missouri State Catholic Union assembled here to-day at St. Peter's Hall, with 300 delegates in attendance. The delegates represent 11,000 members in the State. The convention was called to order at

marched in a body to the site of St. Mary's Hospital, in the southwest part of the city, and took part in the dedicatory exercises of the hospital building, at which the corner stone was laid.

The services were conducted by the Reverend O. J. S. Hoog of Jefferson City, and addresses were delivered by Father C'Brien of St. Louis and Father Lemkes of Manchester. The new hospital is now one story high, and will cost about \$75,000. The convention held a night open session at St. Peter's Hall to-night, at which several addresses were made. Governor Dockery appeared first on the programme in extending a welcome to the delegates. The convention will adjourn to-merrow after an election of officers.

VALUABLE MANUAL ISSUED. Geological Survey Puts Out Work

That Will Interest Scientists. REPUBLIC SPECIAL.

Washington, May 8.—The Geological Survey has issued a publication that will be of especial interest to civil engineers and others whose bent is scientific. This is the hydrographic manual of the United States Geological Survey, which that organization now has ready for distri-

bution.

It is intended primarily for those who are interested in hydrographic investigation, but the survey officials hope it may be of pervice to many others. They especially recommend it to teachers of civil engineering, hoping that college men who desire to enter this branch of the Government may have an early opportunity to familiarize themselves with the methods of the survey.

The manual contains instructions for field and office work, relating to gauging streams by the use of current meters. These instructions are said to be of especial value owing to the fact that no single rule or method has been established which will invariably give satisfactory results.

REPUBLIC SPECIAL Mount Vernon, Ill., May 8.—At the regu

Mount Vernon Teachers Chosen.

Mount Vernon, ill., May & At the regu-lar monthly meeting of the Board of Edu-cation last night the following teachers were selected: West Elde-Principal, I. L. Valentine; Misses May Mitchell, May Glea-son, Ethel Holmes, Gussle Davis, Della Reid and Lena Roborson selected as grade teachers. South Side-H. B. Hinckley, principal; grade teachers, E. M. Dare, Misses Effic Newby, Luia Collins, Edna

Baltzell, Georgia Watson and Yenrington. The Booker T. Washington—A. Y. Kins, principal; Susie Crocket, primary. No relection for high school teachers will be made until the action of the Township High School Board is known. Harry Threekeld was re-elected to the eighth grade. Other grade teachers are O. H. Kimmel, Olive Hopper, S. E. Gott, Miscos D. Ella Carpenter, May Patton, Elral Barton, May Blee Effie Boy, Corn Welcand Florence Herdman, E. E. Vanekeewas re-elected superintendent at the previous meeting.

St. Louis Railroad Time-Table

Arrivals and Departures of Trains at . Union Station. Tally (Daily except Sunday 1Sunday only "Daily except Saturday and Sunday, 1Sunar day only, Esaturday and Sunday only.

Trains. B. & O. S-W. R. R. Bepart. Arrive. Cincinnati and New York Ex. 2-25 am 11-9 per New York Fast Mail. 7:20 pm 77-3 pm 77-3 pm Royal little Lamited. 7:20 pm 77-3 pm Royal little little Royal little Lamited. 7:20 pm 77-3 pm Royal little little Royal little little Royal little little Royal little Lamited little Royal little little Royal littl

Sincennes Accommodation 110 22 am BRRLINGTON ROUTE - UNION STATION.

For Hannibal-Englington. 72.5 am *8.58 pm. Local to Hannibal. 77.4 am *8.58 pm. St. Juseph. Seattle, Northwest 5-00 am *1.5 am 85. Juseph. Seattle, Northwest 5-00 am 7.5 am 85. Juseph. Seattle, Northwest 5-00 am 7.5 am 85. Juseph. Pan Cost. 715 pm 7.15 pm 85. Juseph. Pan Cost. 715 pm 7.15 pm 7.15

CHICAGO AND ALTON.

Chicago Trains.

The Alton Limited "104 am "125 pm Prairie Stare Express 125 pm Schipper Sc Midnight Special Trains
Kansas City Trains
Missouri State Express 12 in
Kansas City Limited 1990 y
Local Trains Springfield Acc

ST. LOUIS SOUTHWESTERN RAILWAY.

C'COTTON BELT ROUTE.")

Arkansas and Texas Mail. "2.8 am 5.56 pm
The Toxas Train.

Arkansas and Texas Ex. "3.60 pm 5.10 am.

Arkarsas and Texas Ex. "8:45 pm 5:12 am

LAKE SHORE NEW YORK CENTRAL AND
HUDSON RIVER BOSTON AND ALBANY,
AND CHESAPPEAKE AND OHIO RAILWAYS
Indianageds Express 17:98 am 15:56 pm
N. Y. Bes and Chn. Ltd. 8:29 am 9:46 pm
Knickerbocker Special 17:30 noon 6:46 pm
Mattoon and Alton Account 16:25 pm 7:46 am
Mattoon and Alton Account 16:25 pm 7:46 am
Mattoon and Alton Account 16:25 pm 7:46 am
Cheinnait Express 5:25 pm 7:20 am
Fast Express 12:20 am
Alton-Leaves 10:20 a. m. 11:20 p. m. 5:35
p. m. Arriver 15:00 a. m. 11:20 p. m.

a California Express 7:15 am 5:39 pm 8:19 pm 8:19 pm 8:39 pm 8:19 pm 9:39 pm 8:39 pm 8

SOUTHERN RAILWAY.
ST. LOUIS-LOUISVILLE LINES.
S. Louis Exposition Limited 11:00 am 4:25 pm
Princeton, Atlanta etc. 5:21 am 4:25 pm
Princeton Accommodation 5:23 pm 10:35 am
Louisville and Florida 10:10 pm 7:22 am

TOLEDO, ST. LOUIS AND WESTERN.

(CLOVER LEAF ROUTE:)

The Commercial Traveler' '120 pm 1:00 am

Eastern Express' '125 am 5:58 pm
Charleston Accommodation. '5:00 pm '10:25 am

C. P. & ST. L.

Alton, Springfield, Peoria and
Grafton Express
Alton, Chautauqua and Springfield Mail

Sill pm 10-33 am

MOBILE AND OHIO.

New Orleans, Mobile, etc.... *500 am *7:04 pm
Murphysboro Accommodation #5:10 pm #11:16 am ST. LOUIS-PEORIA LINE. ST. LOUIS AND HANNIBAL RAILWAY.
(Via Wabash.)
Mail and Express
Mail and Express
Mail and Express
Mail and Express

ST. LOUIS, K. C. & COLORADO R. R. FROM UNION STATION.
Versailles Mail and Express. \$50 am 600 pm.
Union Accommedation ... \$22 pm \$52 am L. H. & ST. L. RY. (Henderson Route)
Fast Mail \$20 am 7:18 pm
Eastern Express 8:45 pm 7:28 am

ILLINOIS CENTRAL.

North Hilinois Express 7:32 am 8:6 pm Chicago Davight Special 11:65 am 7:22 pm Springfield Accommodation 14:6 pm 10:32 am Springfield Accommodation 17:30 pm 7:23 am Springfield Accommodation 17:30 pm Sunthern Lines.

Part Mail 7:22 am 8:10 pm 8:35 pm New Orleans Special 11:5 pm 8:35 pm Accommodation 4:20 pm 11:34 am New Orleans Limited 8:40 pm 7:35 pm

PENNSTIVANIA LINES WEST OF PITTS-BURG-PENNSTIVANIA RAILROAD
Fast Mail Express "134 am "235 am "255 am 620 pm 1200 pm 1 BURG-PENNSYI
Fast Mail
Keystone Express
Local Express
New York Limited
Vandalia Accommode

m. Except Sunday—6.28, 6.28, 7.98, 8.29, 10.28

II.14 a. m. 1.48 8.21 b. m. Saturday only—6.28

II.15 a. m. 1.48 8.21 b. m. Saturday only—6.28

II.16 a. m. 1.48 8.21 b. m. Saturday only—1.28

II.17 m. Sunday only—1.28 p. m.

St. L. F. Worth. San An—1.28 p. m.

tonto and Galveston Ex. —2.20 pm 7.22 pm

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Texas and Merico Ex. —2.20 pm 7.22 pm

Remphis Express —2.26 pm 7.22 pm

Belmont Passenger —2.26 pm 7.22 am

St. Losis and Chester Ac. —1.20 pm 7.22 am

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FOURTH STREET AND CHOITEAU AVE.

De Soto and Rismarks Ac. —2.20 pm 7.22 am

Toledo, N. T. Beston Ex. —2.20 pm 7.22 am

Toledo, N. T. Beston Ex. —2.20 pm 7.22 am

Midnight Limited —2.20 pm 7.22 am

Toledo, N. T. Beston Ex. —2.20 pm 7.22 am

Cheinnati and Indianapolis. —2.20 pm 7.22 am

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Midnight Limited —2.20 pm 7.22 am

Cheinnati and Indianapolis. —2.20 pm 7.22 am

Midnight Limited —2.20 pm 7.22 pm

Minneapolis Limited —2.20 pm 7.22 pm

Minneapolis —2.20 pm

Kansas City Express —3.22 pm 7.22 pm

Kansas City Express —3.22 pm 7.22 pm

Minneapolis Limited —2.20 pm 7.22 am

Kansas City Express —3.20 pm 7.22 am

Minneapolis Limited —3.20 pm 7.22 pm

Charles —4.20 pm 7.25 pm

Arrive—At Jinion Station: St. Charles —4.20 pm

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TEST MAN'S CHARACTER. Reverend Doctor Campbell Says Min-

The Reverend Doctor A. M. Campbell



nied my faith."—Rev. ii. Ii. He said in port:

In some places and times it is more difficult to live nobly than in others. It is very easy to be good in heaven. It would be very hard, impossible, to be good in hell. It is easier to be good in church on Sabbath day than in a gas office, or milway car, or broker's office, or in a market place on Monday.

The preacher, by reason of his pro-